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**An exhorta-
cyon to the dy-
lygent study
of scripture:
made by**

**Erasmus of Roterodamus,
And lately translated into
Englyshe.**

Johannes Low

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Erasmus Clark

Labret

John
Pno
Gopin

John



Downward

Chabde
P. and
P. for val
name



Dactantius Firmia-
nus / Chrysten rea-
der (whose eloquēce
saynt Hierome doth
greatlye auauunce) endeuerynge
hym selfe to defēde & mayntay-
ne the chrysten fapth & relygyon
agaynst the crafty and unfaith-
ful gentles/dyd wyshe and de-
syre with feruent affeccyon to at-
tayne y^e eloquēce next vnto Tul-
lyes/countynge it an hygh pre-
sumpcyon (as I thynke) yf he
shuld haue desyred equall. Now
be it I truely / yf that wysshes
coulede any thyng auayle/at the
leaste whyle I exhorte & entyle
all mortall men vnto the molte
holy & holsome studie of Chry-
stian wysdome/and pure phyllo-
sophy / wolde hertely desyre an
all. other

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6. 10. 1891

on and Orpheus/ for they yma-
gyne that the one with his ar-
monious harpe dyde moue the
stiffe stones. And that the other
made to folowe hym the insensy-
ble trees. Other suche as the fre-
chemē applpe to Hercules Og-
minus saynyng that he leadeth
aboute al men, with his goodly
eloquēce as it were with certeyn
smale chaynes, whiche are tyed
vnto his tonge, and conne tho-
rowe euery mānes eares. Other
suche as the Dotynge olde aegē
dyde attribute vnto Marsyas.
Or els truely (bycause we wyll
not be lōge in repetyng fables)
suche as Alcibiades hath graun-
ted vnto Socrates. And the ol-
de comedye vnto Democritus, whiche
the maye not onely natyve, but

2.11.

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T. L. 159

deelyte the cares with a shorte,
and corruptible delectacon, or
pleasure. But also make leaue
perpetuall pyckes / and insty-
gacpons in the myndes of the
heaters / whiche make rauyshe
and transfoyme them / and leaue
them in an other mynde, then
they were before. The noble mu-
sycon Timotheus (as we rea-
de) with his propozponed ar-
monyne was wont to enflame A-
lexander the great conquerour,
with a feruēt desyre to warre / &
there haue ben in tymes past /
that haue counted nothyng of
more power and effracye, then
chenchauntementes / whiche the
Grekys call Epodas. Nowe yf
there be any suche kynde of en-
chauntemēt or charme, yf there
be any

be any strength in suspke & at
mony. yf there be any plesant p=
suasyn / whiche hath power to
allecte mannes mynde into her
sentence / the same at this season
wold I gladly obtayne to then=
tent that I myght persuaide vn=
to al men that thyng whiche is
most holsome and most profyta
ble vnto the. All though it we=
re better / ye and moze conueni=
ent to desyre y Chryst hym selfe
(whose cause I entreate) wolde
so tempze the strynges of oure
instrumēt / that this songe maye
prosperously entyse and moue
the myndes of all men. for this
purpose we nede but lytle the pa
ynted argumētes / and coloured
conclusyons of y shrewes /
for nothyng so surely can gar

a.iii.

ng the

all
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Don

ke these holsome springes, of
helth. And yet they that seke the
do so vnfrutefullye loke vpon
them. Addynge theyr owne glos-
ses and oppnyons, that they se-
me rather to trouble & desple the
se springes of lyfe, then to dryn-
ke of them swetelye / that they
myght haue in them selfe, flob-
des of lypynge water / conuyn-
ge into euerlastynge lyfe / whi-
che both shuld be to the glorie of
god / & profyte of the Chysten.

¶ Use se that in all other scien-
ces whiche by manns polycy ha-
ue ben inuented / there is no my-
sterie so darke and secret / but
that the quyknes of our wytte
hath attayned it / there is nothin-
ge so harde, but that diligent la-
bour hath subdued it vnto hym.

a.b.

Howe

For

Howe chaūseth it then, that we
embrace not / wth fapthful her-
tes (as it is conuenient) this pu-
re phylosophye / syth we pzoesse
the holy name of Chzist: Platos
adherentes, Pythagoras scho-
lars, the Academikes, Stoikes
Epicules. The fautores of Ari-
stotle; and dyscyples of Dioge-
nes, knowe groundlye, ye and
by herte / the tradycyōs of theyr
olde secte. And syghte moſte
fierſlye for them, redye rather to
dye then to forſake theyr patro-
ne and authoz. And why do not
we moche moze gyue oure myn-
des and ſtudyes / vnto our may-
ſter & pzynce Chzist / who wolde
not counte it a foule thynge / ye
a great rebuke to hym that p-
feſſeth Aristotles phylosophy yf
he be

he be ignorant what his matter
ingeth/ concernynge the causes
of þ thunder, of the raynbowe,
of the erth quakes, and of suche
other naturall causes: whiche
though they were known, or
vnknown/make not them that
laboure to knowe them happye
nor unhappye. And shoulde we
which are so many wayes conse-
crated/and with so many sacra-
mentes bounde vnto Chyste,
thynke it no shame & whyt, to be
ignorant in his scrpture & do-
ctryne/which gyue vs mooste su-
re conforte & felicitye. And whi-
che are the anker of þ soule both
sure and stable/ presetynge vs
from perisshynge in all tempe-
stes of temptacion. Howe be it/
for what entent vse we this com-
passion/

paryson/lyth it is extreme mad-
nes to compare chꝛyst with yeno
and Arystotle/and his heuenlye
doctryne/ with theyꝝ tryfelynge
tradycyons.

Let them fayne and ymagy-
ne vnto the capytaynes of theyꝝ
secte as moche as they maye/ye
as moch as they wpll. yet truely
only this master & teacher/came
from heuen/whiche alone could
teache sure thynges/beynge the
euerlastyng wyls dome of the fa-
ther, whiche alone hath taught
holosome thynges, beyng the fou-
dacyon of al mannes helth, whi-
che alone hath fulfilled to the
bittermoste poynte/all þ he hath
taught, and whiche alone maye
performe/ what soeuer he hath
promysed. yf any thyng had be
brought

broughte from the Chaldes, or
the Egyptians/we wold þ mo-
re greedely desyre to knowe it/be-
cause it came farre / and from a
straunge countre (ye it is the mo-
re deare and pꝛecyous that com-
meth from a farre). And we are
often tymes so greuously vexed
aboute the dreame and fantasie
of a folysshe felowe (not onely wth
small pꝛysse, but also with great
losse of tyme) þ it is shame to re-
herse it. I wonder þ this desyre
doth not lyke wyse tyele a entyle
þ chꝛysten hertes / which knowe
wel ynough (as þ thyng is in de-
de) þ this hollesome doctryne ca-
me not from Egypte or Siria,
but from þ very heuen a seite of
god, why do we not thike to our
selues on this maner, it must ne-

des

des be a new & meruallous kynd
of lernyng, syth y god hym selfe
whiche was immortall, became
a natural man & mortall/descen
dyng from y ryght hande of his
father, into this wretched world
to teache it vnto vs, it must nedys
be a hyghe & excellent thyng/e
no tryfle, whiche that heuenlye
& meruaylous mayster came to
teache openly. Why do we not
go aboute to knowe, serche, and
trye out with a godly curyosyte,
this fruteful phylosophie? Sith
that this kynd of wysdome bein
ge so pꝛofoude, and inscrutable
that vtterlye it dampneth & cō
foudeth as folyshe all the wys
dome of this world. May be ga
thered out of so small booke, as
out of most pure spꝛynges. And
that

that wth moch lesse labour/ then
the doctryne of Arystotle out of
so many brawlyng and conceit
cious bookes. Or of suche insy-
npte cōmentaries, whiche do so
moch dyskent. Besydes the incō-
perable frute whiche nedeth not
here to be spoken of. Neither is
it nedefull that thou be clogged
with so many irrome and babe-
lyng sciences. The meanes to
this philosophy are easie and
at hande/ do only thy dyligence
to brynge a godly & redy mynde
chelye endewed with playne &
pure saythe. Be only desirous
to be instructe, and confymable
to this meake doctryne / & thou
halt moche profyted. Thy may-
ster and instructo: (that is y^e sp^{ir}
it of god) wyl not from the be
absēt

abſet/which is neuer more gladi-
ly preſent with any/ then to ſum-
ple and playne hertes. Whennes
doctrines and tradycions (beſy-
des the promyſyng of falſe ſelyp-
tye) do conſoide many mennes
wyttes/and make them clene to
deſpayre becauſe they are ſo dar-
ke, craftye, & contencyous. But
this delectable doctrine doth ap-
plye her ſelfe equally to all men
ſubmyttinge her ſelfe vnto vs/
whyle we are chyldren/teperyn-
ge her tune after oure capacyte/
ſeabyng vs with mylke, ſorbe-
tyng, noyſyng, ſuffering/
and doyng all thynges/ vntill
we maye encreaſe & were great-
ter in Chyſt. And contrary wyſe
ſe it is not ſo lowe and deprefſed
vnto þe weake, but it is as hygh
and

& methaphors to the perfecte.
Pe the more they abound in the
treasures of this lyece / the farther thou art from attayning
her magesty. To the chylder she
is lowe & simple / & to greater /
she seemeth above all capacitye.
She is refused no age, no kynde,
no fortune, no state & cōdycon.

Cho so much that the sonne is
not more chosen and indyfferent
to all men, then this doctrine of
Christ. Shee outprobeth no man
at all / except hee obdure wyl-
fully, empye his owne pro-
fite. And surely I do greatly
dylent from those men, whiche
wilde not that the scripture of
Christ shoulde be translated into
all tonges. It myghte be reue-
latorye to the pryuate and

h. i. secular

Seculer men & women. Other as
thoughe Chyſt had taught ſu-
che darthe & inſenſible thynges;
that they coulde ſcarce be vnder-
ſtande of a fewe dyuynes. Or
els as thoughe the pythe & ſub-
ſtance of the chryſten religion
conſiſted cheſely in this / that it
be not knowen. Wherefore it
were moſte expedient ꝑ the coun-
ſayles of kynges ſhulde be kept
ſecrete / but Chyſte wolde that
his counſayles and myſteryes
ſhuld be ſpred abroad, as moche
as is poſſible. I wolde deſyre ꝑ
all women ſhuld reade ꝑ goſpel
and Pauls epiſtles / & I wolde
to god they were tranſlated into
the tonges of all men / ſo ꝑ they
myght not only be reade & know-
en of the ſchollers and ſeruitours
men /

men, but also of the ignorant
 simple: And so it is our hope
 to have it brought to the people
 (I had almost said the church)
 have a look right in the scripture
 though it be but a simple
 lesson, & not yet confirmed (but in
 case some should laugh at it, we
 shal say some should see the wrong
 word) I would the good & pious
 holie spirit of our Lord
 at his pleasure. And that I
 set at his service / in this
 daye almost the last of
 June. I would the simple
 man with this passage / should
 expell the darkness of his
 mind to be light. I would the
 the common people of the
 should be of scripture / the
 water fresh and out of the

as our bayly tales are. Let eny
man prospere and attayne
he may, and declare effectually
his mynde unto his neighbour.
Let us hym þat cometh behynde
cure the foremost. Let also the
foremoste alleste hym þat foloweth
euer exhorting hym not des-
payre. wher by he applye onely
to certayne the plession/whiche
is indifferent and comen to all
men. Whether truely is it mete
sayth that baptysme is equal comen
unto al chrysten men/wher
in consisteth the first professyon
of þe Chrysten religion. So the
other sacramentes are not ppe-
liate/and to churche. So the
rewards of immortallite perre-
neth indifferently unto all men
that onely the doctrine shuld be
banys-

banished from the service, and
possessed only of a free, whom
the common people call deynes / or
religious persons. And yet I
wold y^e thought all though they be
but a small company, in comparison
to the hole number, whiche beare
the name of Christ, and are cal-
led Christen, I wold (I say) as
lyke with all myne herte, y^e they
were in dede suche as they are
called: for I am a fraye that a
man may fynde some amonge y^e
deynes, whiche are farre less
worthy the name & tytle, than
is to say, whiche speke worldly
things, and not godly: yea and
amonge the religious, whiche
professe the power of Christ.
And to despise the word / whiche
shalte fynde more worldly people

b. 31.

sure

Care and trouble / then in all the
world besides. I praye I couste
a true dyuine, whiche not with
a slye & sottill reasons. But that
in herte, couste a true, & lyfe,
dothe teache / to be lyfe & ryche.
And þe a Chrysten oughte not to
put confidence in þe fackel / and
wyse of this worlde, but onely
holde to hange on heuen. Not to
aunge iniurie, to praye for the
that say euill by us, to do good
against euill, that al good men
shulde be loued and noysshed
indifferentlye / as þe membris of
one body, that euill men yf they
can not be reformed, & brought
into a good wyse, oughte to be
suffered, þe they whiche are des-
poiled of theyr good, & put fro
theyr possessions / and moore to
this

this world, are very blessed and
not to be lamented. That dethe
is to be despyed of the Chrysten,
synce it is nothyng else / but a
goyng to immortalyte. Yf any
man beyng enspyred with the
holy ghoost do preche and teache
these and suche other thynges /
yf any man exorte, entyle, a hol
den his neyghboure vnto these
thynges / he is a very and true
deuyne / though he be a weaver /
yea though he bygge & delue.
But he that accōplisheth and
fulfilleth these thynges, in his
lyfe and maners / he verely is a
great doctour / paraſecture a no-
ther which is not Chrysten shall
more subtilly dispute / by what
maner? Angells vnderstand.
How be it to perswade & exorte
b. ii. that

that we may here lyue pure and
immaculate from all bytes and
iniquities. And to lede an angel
les lyfe/ that is the offyce & drue
tye of a Chyften and deuyne. If
any man wolde objecte/ and say
that these are grosse / and vnfa
uery thynges. To hym wolde I
none otherwyse answer. But
that Chyfte chely hath taught
these thynges. And y the Apost
les to these haue vs exhorted.
This lernynge and doctryne be
it neuer so vnfauey hath bry
ughte vs forthe, to many good
chyften/ and so thebe swarmer
of faythfull marryes. This vn
lerned (as they call it) Philosophy
hath subdued under her law
wes the moſte noble prynces, so
many kyngdoms/ so many na
cyons

exons, whiche thinge no kyngs
power. Nothe learninge of the
philosophers was ever able to
bring to passe. Nothe myll I
resist them, but that they maye
dispute thei; profounde, and sub-
tle questions, if it please them,
amonge the more perfecte/how
be it the rude multitude of the
Chapmen maye be comforted, be-
cause truly the appostles byd us
yet teache for the thynges. wher-
ther they knowe them or no, I
wolde other then shulde knowe.
¶ But truly of that the princes
for they; parte wolde remembre
them selves, if go aboute to ful-
fyll the purport of lernynge, this
humble and rude learninge (as
they cal it) of preachers in they;
sermons wolde announce this bo-

b. h. cyrus

crepne / exhortinge all men bñ-
to it / & not to theyr owne fanta-
sies and imagynacions. If scole
masters wolde instructe theyr
chyldeyn, rather with this sim-
ple science then with the wyttye
tradycions of Aristotle & Auer-
rops. Then shuld the Chrystien
be moze at quyetnes. And not
be dysturbed with such perpetu-
all stormes of dyffyncon & war-
re. Then shuld this unreasonable
desyre of auarice / whiche ap-
peteth ryches insatiablye whe-
ther it be ryght or wronge / be so
medeall aswaged & cease of his
rage. Then shuld these cōtency-
ous pleatynge / which now be in
all thyng, admyrre them selues
have an ende. for no man wold
resyste euill / & to be shoyte. The
shuld

Shuld not be set only in tytle
and cerimonie ceremonies from
the hethen and unfaithful. But
rather in the pure conuersacion
of our lyfe. And no doute i these
thyre degrees of men, that is to
say, in priores and officers whi
che are in the same. In byltho
pes & other pastes whiche are
they; bycats. And in them that
byng by the tender youthe whi
che are formed & reformed/euen
as they; master enyseth them.
With thesp; whsp; p hole power
either to encrease p Chyrtian re
lygyō, or els to restore it agayne
whiche hath long ben in decaye.
For we yt the world a whyle se
clude they; of the p;uate busy
ness and lyfe by they; bettes;
with a pure intent unto Chyrt
seabyng

seakyng only his glorie / and
the pryte of theyr neyghboure /
we shulde se betwix within fewe
yeares, a true and godly kynde
of Chyften spryng up in every
place / whiche wolde not only in
ceremonyes, dysputacions and
tytles professe the name of chry
ste. But in theyr very herte, and
true conuertacyon of lyuynge.
By this armure shuld we much
sooner preuaile agaynst the un
faythful / and enuymes of chry
ste / then with strenghte, byolen
ce / and threatenynges. Let vs
toyne togyther all armys, po
wers, and myght of swerde, yet
is there nothyng stronger then
the trueth. we can not call any
man a Platonist / vntill he ha
ue reade the workes of Plato.
yet call

yet shall we them churche, yea &
deputies / who the neither haue re-
ade & scripture of Christ, Chrys-
the sayeth / he & loueth not doth
happily sayng / this is & knowe
legre & marks which he hath pre-
scribed / & before yf we be true
christen men in our heart / yf we
believe wofullly, that he was
sent to us from heuē to teache
vs, such thing, as the wisdom
of the philosphers could ne-
uer attayne / & especially we tru-
ste or loke for such thinges of
hym as he wofully prayde / he
never so rich can geue vnto vs /
why haue we any thing in mo-
re respect & authority then it is
scripture, wofore, a people whi-
che haileth here wofore he to be
our edification, why recourte we

and

any thing of scripture; but
which by themselves from his
doctrine; but in this behalf a man
shall leaue his doctore; &
discontinue his more respect
then to consider a popes an inter-
pretation of scripture; or to
the of scripture; but rather
follow in it as in a teaching; but
not of matters of small substance
concerning; to follow a popes
teaching as it cometh to our
conscience; to apply a doctrine
teaching a doctrine; but
to which is not as a law; but
as a counsel; according
unto the spirit of scripture; which
bears the rule to the face of
the scripture; or to the spirit of
the scripture; but rather
to the spirit of the scripture; but
rather

ther that we haue readen in
moderates. I dare not say, coz
these are frutesfull sponges /
but that no man can drinke
appropiety into a fellow man,
that thing which cheest holde
haue most often. And this hys
be of philosophy both rather
easier in the effect, of a mynde
than in the reasons. It is a lyf
rather than a disputacion, it is
an instruction rather than a lesson
or a lecture, it is a transformation
this reasoning. It is a lesson
stronger to be a well learned man
but it is lesse for every man to
be a true philosopher. It is lesse
for every man to lyue a good lyf
than to be a good man. I dare be bold to say
it is lesse for every man to be a
good man. I dare be bold to say
it is

man's nature incline unto that
whiche is hollesome and expedie-
ent for his nature. And what is
this thinge is this doctrine of
Christe / whiche he called the
newe regeneracyon. But a newe
sponge by reparynge of our nature
whiche in his fynde was corrupt
was good. A man maye fynde
very many thinges in the genti-
les booke / whiche are agreeable
unto this doctrine. All thinges
no man hath shewed it so absol-
utely. yf rather yet with such
efficacie as Christe by himselfe
there was never such a case of
grosse secte of philosophy / whiche
he byd teach that mannes na-
ture is corrupted on himselfe / and
was none so manifestly to be seen
that these pointes are good
of

of goodnesse consisted in this
worldly honour and pleasures.
The stoikes dyd knowledgē p
no man myght worthely be cal-
led wyse, excepte he were a good
and vertuous lyuer. Neyther p
any thyng was derelye good
and honest / but onely vertue.
And that no thyng was euill
and to be abhorred / but onely
vice and synne / Socrates (as
Plato maketh mencyon) dyd te-
che by many reasons / that intur-
p ought not to be auerged with
inturp. He taught also that syth
the soule is immortall / they are
not to be moored for, whiche de-
parte hence / yf they haue lyued
well / because they are gone into
a more prosperous lyfe. Finally
he taught and exhorted all men

to subdye & affectyons of theyr
bodys. And to applye theyr sou-
les to the cōtemplacyon of tho-
se thynges whiche truely are im-
mortall/all though they be not
sene with these bodely eyes. Ar-
istotle wyrteth in his polytykes
that there can nothyng be so
swete and delycyous to mā, but
that at some tyme it doth dysplea-
se hym; onely vertue excepte, the
Epicure graunteth & there can
be nothyng delectable and plea-
saunte in this lyfe, excepte the
mynde & cōscience from whens
all pleasure spryngeth be cleere / &
without grutch of synne/bespa-
des that, there haue bene some
that haue fulfilled a great part
of this doctryne, and chespe of
all Socrates, Diogenes, and
Epicte-

Epictetus/hōw be it syth chryst
hym selfe hath both taught & al
so done these thyngs moze cōsu-
matly then any other/ is it not a
meruapulous thyng y these thyn-
ges ar not only vnknowē of the
which pzoesse y name of Chryst
but also to be despised of the, yea
& to be made alaupnge stocke yf
there be any thing y goeth moze
nere to chzistianite, let vs the dis-
anull these thinges, and folowe
them/ but syth there is no other
thynge that can make a trewe
Chzysten man/ why then do we
recounte this imortall doctryne
moze abzogat, & out of vse then
the booke of Moyses? The fyrst
poynte of chzistyanpte is to kno-
we what Chryste hath taught.
The nexte is to do there after, &

c.ii.

to

to fulfyll it as nygh, as god geueth vs grace.

Neether thynke I þ any man
wyl couite hym selfe a faythfull
Chrysten/ because he can dyspute
with a craftye, & tedious per-
plexite of wordes, of relacions
quyddytes, & formalytes. But
in that he knowlegeth & expref-
seth in dedes those thynges whiche
the Chryst both taught & accom-
plished. Neether speke I this
to dyscomende theyr studie and
laboure/ whiche haue exerceysed
theyr wyttes in these softe inuen-
cyōs (for I wold offende no mā)
but rather because I belyue, as
the matter is in deade, þ the ver-
y pure & naturall philosophye
of Chryste/ can be gathered out
so fruteful of no place, as out of
the

¶ Gospels & Eppistels of y apost
les. In which yf a mā wyl study
deuoutly attēding, moze to pray
er, then arguyng, despyng, ra
ther to be made a new man then
to be armed with scryptures b
to contencion / he without dou
te shall fynde / y there is nothyn
ge pertaynyng vnto mānes fe
lycite / other elles vnto any ope
racyon expedyent vnto this pre
sente lyfe. But it is declared, dy
scussed, and absolutely touched.
yf we go aboute to lerne any thi
ge / wherfoze shall an other map
ster & instructoꝝ moze please vs,
then Chyrlt hym selfe: yf we re
quyre a rule & forme, to lyue af
ter / why do we rather embrace
an other example, then the very
fyrste cōpy and patrone, whiche

Is Chryſte hym ſelfe: yf we deſp
re an holfom medecyne agaynſt
the greuous, & noyſome luſtes,
oz appetytes of our mynde. why
ſeake we not here the moſt frute
ful remedy yf we appetite to quye
ken & reſreſhe with redyng/our
dull & fayntyng mynde. I pray
the where ſhall we fynde, ſuche
quycke & fyre ſparkyls: yf we
couete to withdraue our mynde
from the redyous cares of this
lyfe/why ſeake we any other de
lectable paſtymes: why had we
leuer lerne y wiſdome of Chryſ
tes doctryne out of mennes bo
kes / then of Chryſte hym ſelfe:
which in this ſcripture, dothe
cheſly performe y thyng which
he promyſed vnto vs, whan he
ſayd/y he wolde cōtynue with
vs

vs vnto þe ende of þe worlde. for
in this his testament he speketh
bʒetheth, & lyueth amonge vs/
in a maner more effectually / the
when his body was presently cō
uersant in this world / þe Jewes
neyther sawe ne harde so moche
As thou mayste dayly both here
and se in the scrypture of Chʒyst
there wanteth nothyng / but þe
thou bʒynge þe heaers and eyes,
of faythe, wherwith he maye be
harde & perceyued. what a mer
uaylous world is this : we kepe
the letters, whiche are wyrtten
from our frynde / we kysse them /
and bere them aboute with vs /
we rede them ouer toʒyse oʒ thʒy
se. And howe many thousandes
are there amōge þe Chʒisten whi
che are extemied of great lyttera

c. liii.

ture,

tute; & yet haue not ones i thep:
lyues reade ouer þ Gospels and
Epyllies of the apostles. Whiche
methes adherentes are all well
instructe in thep: owne secte / &
the Jewes vnto this daie euen
from thep: tender age studie dy
lygently thep: Moyses / why do
not we suche honour vnto Chry
ste embrasyng his pzecept; whi
che byng eternall lyfe. They þ
professe saynt Benedictes insti
tucyō, whiche is a rule both ma
de of a man þ was but of small
learnynge and also wyten vnto
the seculare, rude, & vnlearned,
observe thep: exāple / letne it by
herte / and drynke it into thep:
hertes. Saint Austyns adheren
tes are not ignozant in thep: ru
le / Saynt franciskes fryers do
know

know obserue and auaunce they?
patrones preceptes / yea and ca-
rpe them aboute with them whe-
ther soener they go. In somoche
that they thynke not the selues
in sauiete excepte they? boke be
with the. why set they more by
they? rule whiche was wypte of
a man then the hole Chrystente
by þ holp scrypture, whiche chyp
ste dyd equally preache vnto all
men / whiche we haue all profes-
sed in baptysme? And to cōclude
whiche is most holp amonge all
other doctrynes / and none to be
compared to it / all though thou
hepe set hundredeth together / &
I wolde to god þ as Paule dyd
wypte that the lawe of Moyses
had no glozp in cōparyson to the
glozp of þ gospel þ succedyd af

c.v.

ter

ter it / that euen so the euange-
lyes and eppstles were extemed
of the Chrysten so holy oz had
in suche reuerence, that the do-
ctrynes of men in respecte of
them myght seme nothyng ho-
ly / I am cōtent that euery man
auaunce his doctoꝝ at his owne
pleasure / let them extoll Albert,
Alexander, saynt Thomas Ae-
gidius, Richarde and Occam,
I wyll dymynyshe no mannes
fame noꝝ gloꝝy. Noether yet resy-
ste and repꝛoue þe olde maner of
stудye / let them be wyttye, sotle,
And in a maner aboue capacyte
oz angelycall / yet truely muste
they nedes knowledg that the-
se are most true, vndouted, and
frutefull. Paule & saynte Iohn
wyll that we iudge the sperytes
of

of p̄phetes, whether they are
of god or not. And saynt Augu-
stine redyng all other mennes
bok, with iudgement requyret
none nother authoꝛyte to his bo-
kes only in the scripture, when
he can not attayne a thyng / he
submytteth hym selfe vnto it.
And our doctour, which is Chꝛi-
ste, was not allowed by ȳ scoles,
of dꝛuynes / but of the heuenlye
father his owne & goodly voyce
beryng wtynes / and that twy-
se / fꝛst at Joꝛdane, as he was
baptysed / and after in his trans-
figuratyon on the moūte Tha-
boꝛ, saynge. This is my welbe-
loued sone in whome I am plea-
sed / here pou hym. O this sure
authoꝛyte, whiche (as they saye)
hath no cōtradictyon, what spee-
keth

nifpeth this, heare you hym/tru
lye that he is only y true teacher
& instructoure, & that we oughte
only to be his dyscyples. Nowe
let euery man with theyr hole af
fectyō praple theyr authozes as
moch as they wyl/yet was this
voyce withouten naye only spo=
ken of Chypst our sauyour/ by
whome descended y holy ghoſt
in lykenes of a doue whiche dyd
confyrmē the testymonye of the
heuely father. With this spiryte
was Peter endued vnto whom
the hygh shepard Chypst/ cōmyt
ted his shepe ones, thowse, yea
thysse, to be fed and norysshed/
meanynge truely no nother thyng
ge but y he shuld instructe them
with y heuenly fode of Chypstys
an doctryne. In Paule/Chypste
semed

fermed in a maner newe borne a
gayne/ whome he hym selfe cal-
led a chosen vessel / and a pure
preacher of his name and glory
Saynt Johan expressed, in his
lernynge that thyng whiche he
had souked or dronke out of the
holy fountayne of Chryst; bozo-
me. what lyke thyng is there
in Duns? I wold not you shuld
thynke that I spake it, of enuy)
what lyke thyng is there i saynt
Thomas? how be it I comende
this mannes holynesse, and mer-
uayll at þe sothe wyse & iudgemēt
of the other. no by do we not all
applye our dyligence studie in
these great authours, I meane
Chryst, Peter, Paule, & Johan:
why beere we not aboute these in
our bosomes: why haue we the
not

not euer in our handes? why do
we not hunte, seeke, & seeke out
these thynges with a curpous dy-
lygence? why geue we a greater
porcyon of our lyfe to the study
of Auctors, then to Euangely
of Chyſte? why do we (in a ma-
ner) consume all our age in the
decrees of men / and bayne oppo-
nyons whiche are so contrarpe
and dyslentynge amonge them
selues: be it in case they be great
deupnes, that made suche con-
sytucyons. Yet notwithstanding
only in Chyſtes worde
consysteth the exercepse / and in-
urance / of hym whiche before
god, is reputed for a great de-
upne, it is mete y we all whiche
haue professed y name of chyſt
that y lest yf we haue promysed w
mynde

mynde & hert (þ̄) we be instruct w
þ̄ doctrine of Chryst/beynge yet
tendze infanten in our parentes
armes/and wanton chyldezen at
our nurses tete/for it is empty
ted most depe. And cleueth most
surely/whiche the rude and vn-
formed shelle of our soule dothe
first receyue and lerne. I wolde
our first and vnformed speache
shulde sounde of Chyrist/I wol-
de our ignorant chyldehod shul-
de be informed with Chyristes
Euangelye/and to them I wol-
de Chyriste shulde be so swetely
taught / þ̄ they myght be infla-
med to loue hym. And that after
they shuld pcede by lytel & a litel
steppng by þ̄ grounde vntyll þ̄
by insensyble incrementes they
shyng vp to be ströge in Chyrist.

Other

Other mennes tradicions are su-
che / that many repent them sel-
ues, bycause they haue spent so
moch study & labour vpon them.
And often it chaunceth that they,
whiche haue moste manfullye
fought thowte all theyr lyfe e-
uen vnto þe deth / to desede men-
nes doctrynes and decrees. Yet
in the poynte of deth haue caste
awaye theyr shylde, & haue clene
dysented from theyr authours
secte. But blessyd is he whome
deathe assayleth / yf his herte be
hole occupied in this hollome
doctryne. Let vs therfore all re-
feruent desyre thysse after these
spprytuall sprynges. Let vs em-
brace them / Let vs be studious-
ly cōuersant with them / Let vs
kysse these swete wordes of Chry-
ste with

ste with a pure affectyon / let vs
be newe trañsformed into them,
for suche are our maners as our
studyes be yee (and to be shorte)
let vs dye in the, he that can not
attayne them (but who is he y
can not yf he wyl hym selfe) yet
at the lest let hym submytte hym
selfe vnto them, recoūtyng them
very holy, and as the storehouse
or tresury of goddes owne myn
de, from whens cometh forth al
goodnes. yf a man wolde shewe
vs, a steppē of Chrystes foote,
Good lord, how wold we knele
and worshyppe it? And why do
we not rather honour his quye
be and lyuely ymage whiche is
most expressely cōtained in the
se booke: yf a man wolde byng
vnto hys Chrystes cote whether

D.I.

wolde

wold we not cōne hedlping that
we myghte ones kysse it: Howe
be it yf thou byrnyng out his cote,
sherte, shoes / & al his household
stuffe / yet is there nothyng that
dothe moze truely & expressely re
presente Chryst / then þe gospels
and Epyistles. nāe garnyshe or
adozne an ymage of wod or sto
ne with gold, & pzeious stones,
for the loue of Chryst. But why
are not these thyng; rather gar
nyshed with golde & gemmes,
ye & moze pzeuouslye / yf so any
thyng can be moze pzeuous then
they / syth they represent moche
moze pzeusly Chryste vnto vs
then any ymage can do: As for
ymages / what thyng can they
expresse but the fygure of his bo
dy: yf they expresse that. But the
colour

Euan:

Euangelij dothe represent, & ex-
presse y quicke & leupng ymage
of his most holy mynde / ye and
Chryste hym selfe spekyng, he-
alyng, depenng, rysyng agay-
ne, and to conclud all partes of
hym. In so moch that thou coul-
dest not so playne and fruteful-
ly se hym. All thoughe he were
presents before thy bodely eyes.

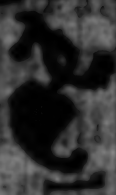
Amen.

Here endeth a ryght faulsefull exhor-
tacyon to the dyligent study of
scrypture / made by the famous
doctor Erasmus of Roter-
dame / whiche he fyped
before the newe
Testament.



An exhorta-
cyon to the
study of
the
Gospell

Made by Erasmus of
Rotterdam, & lately
translated in to
Englyshe.



D.M.

Erasmus to the good & god-
ly reader, wyltheth helthe in
our lord Iesu chryste.



Remember good
reader, that at an
other tyme also in
a certayn place, I
haue testified and
knowleged my selfe, to be verpe
farre dysagrecynge in oppuyon,
from those / whiche do thynke y
laye men & suche as be not lear-
ned ought betterly to be kept far
awaye from the readynge of the
holy booke and scrpytutes, to y
which (as in the olde tyme, none
but the pzeestes entred, vnto the
most holy and moste secreete pla-
ces of y temple) they thynke none
shuld be admytted: or suffered to
haue

haue entreaunce/ but a feloe su-
che which haue ben many yeres
exercysed and beaten in the phy-
losophy of Aristotle/ and in the
dwyngte scolastycall, bled with
in the scoles of the vniuersytes.
Forsothe at this tyme, I wyll
not dyspute, nor stryue with the
that iudgen such maner of men
to be most mete for to reade and
declare the pryncypal scriptures, be-
cause they haue ben practysed &
haue exercysed theyr wyttes, be-
fore in humayne dysciplines &
learnynge. But I am content
that it be so, as they do Judge &
thynke, so that they whome they
Judge to be so mete, haue med-
led with the humayne learnyn-
ges sobely, and mesurably, and
that also in mete tyme, that is

D. III.

to

to say in pouth, & haue not con-
tynued to long: and were olde
in the study of them / agayne, so
that they trust not to moche, nor
set to great stoz by them. More
ouer so that they be without pry-
de, and arrogancye, and blinde
loue of theyr owne selues and so
that they haue that symple, and
pure eye, wherwith god is behol-
de and sene in y^e secrete and pry-
uy scriptures / & that theyr myn-
de be not bycypate and corrupted
with worldly affectyons and de-
syres, from y^e whiche affectyons
the heuely spyrte withdraueth
hym selfe and leapyth backe, for
elles, the scribes and the pharise-
sees knewe the holy scriptures
very well, and they when they
were asked & inquryed of Christ

rede-

Math.
the. 23.

redely & without any taryenge
brought forth the testymonye &
recoarde of þe prophetes, & when
they were asked, what was the
greatest & moſte chyeſe cōmaun-
dement of the lawe, metely, and
accoꝝdyngly made anſwere ther
unto. Caphas alſo prophesied **Johā.**
howe the worlde ſhulde be rede- **the. 11.**
med by the death of Chꝛyſt, but
they ſepꝛage dyd not ſe, becauſe **Math.**
they had theyꝝ eyes of theyꝝ myn- **the. 13.**
de, bꝛeyat and blynded with en-
uy and hatred, and they heꝛyng
dyd not heꝛe, becauſe they had
theyꝝ eares of theyꝝ mynde ſtop-
ped with the fylthe of euyl and
vngtacyous deſyꝛes / & they vñ-
derſtandyng and perceyvyng
dyd not perceyue noꝝ vnderſtan-
de, becauſe they had theyꝝ mynde

C. II

D. b.

blyn-

blinded to the darkenes of am-
bycyon & couetousnes/ and the-
re was none that dyd more styf-
ly and frowardlye withstande &
resyst Chryste than suche as mo-
ste of all knewe and vnderstode
those bookes, in the whiche Chry-
ste was bothe promysed and sha-
dowed. But the perfect knowle-
ge of holy letters is not therfore
to be dyspraysed and dampned
because certayne men, throughte
theyr owne defeaute, do turne y-
thyng to theyr owne hurte and
destruction, whiche of y owne
propre nature is good and pro-
fyttable. Though therfore y pre-
hemynence and chyef place be gy-
uen to these men in techyng, yet
that notwithstandinge, I can
not se nor perceyue, why vnlear-
ned

ned men shulde be keppe alwaye
specyally from the gospelles, as
vnholp men from holy thynges
whiche gospelles were wyrtē &
taught aswell to the vnlearned,
as to the learned, to the Grekes
aswell to the men of Scythya, &
is to say, to men of one countrey/
asmoche as of another, to bond-
men lyke to fre, as to the free
men, to women asmoche as to
men, to the poore cōpynaltie, no
lesse then to the great kynges, &
noble prynces. That thyng whi-
che is taught in y gospelles, per-
ceynerh egally and indyfferent-
ly vnto all men/and y also whi-
che is promysed in theym, belon-
geth lyke moche vnto all men/&
they be so wyrtē and vnderfu-
che a maner & facyon, that they
may

may be sooner perceyued & vn-
derstande of an vnlearned man
being vertuous, and meke, and
louely, than of an arrogant and
prowde phylosopher, it longeth
to the Jewes, and is theyr pro-
perre/to hyde & kepe close from
the people theyr mysteryes, whi-
che Jewes were besyed and oc-
cupped al togyther i shadowes.
But the lyght of the gospell, suf-
fereth not to be thurst downe, &
kept vnder/in þ olde tyme, only
the p̄est entred into the place,
of the temple called, sancta san-
ctoꝝ/but after þ in the death of
our loꝝde the vele of the temple
was parted & rent in sondꝛe, pas-
sage & entre is graūted to all mē
to come euen to Chꝛist hym self,
whiche is þ very sanctus sancto-
cum,

man, that is to say, most holy of
all holy, and the sanctifier and
maker holy of all men, & Chryst
lyfted bp fro the earth & a weth
all thynges to hym selfe, whiche
coueteth and despyeth to saue al
men. They crye out & say that it
is a shamefull worke & nothyng
semely, yf a woman oz a Tan-
nar, do speke of holy letters / but
I had leuer here certayne yong
women spekyng of Chryst / then
certayne of thole / whiche in the
opynyon of the comen people be
taken for great maysters & doc-
tours / why be we more bngen-
tyll then the Jewes? They luste
ted Chryste beyng but a chyld
to answer / & appose in p myd-
des of the doctours when as yet
they thought not, & demed any
poynte

Johan
the. 12.

Luke.
the. 1.

Marke
the. 10.
chap.

Jo. the
11. cha.
& Mat
21. cha.

pointe of the godhede / to be in
hym, he also blameth and rebu-
keth his discyples whiche dyd
forbide & wolde not suffre/chyl-
dren to come vnto hym. for vn-
to suche(sayth he)belongeth the
kyngdome of heuen/Let not vs
therfore kepe awaye chyliden &
lytle ones / from the reacyng of
the gospell/ peraduerture Iesus
wyl vouchesalue and be conten-
ted to take theym also & embra-
ce them in his armes & to touche
them with his holy handes and
to blesse them. This tender age
of chyldehode longe & thankfull
lange. Osana in excelsis, to our
lorde / where as the wharpses
dyd backbyte hym & speke euill
of hym, of this sorte/ Chyft cho-
se the dyscyples and scoles of
Euan-

Euangelike philosophye/whiche
the were not onely scholars/vn-
learned/and y knewe no letters
of y booke, but also somewhat slowe
we and dulle of nature, whiche
thyng is playne and euident/by
many argumentes and tokens/
whiche be founde in the hystory
of the gospell/for these chyldren
Chyste giveth thanks to his
father sayenge. I prayse y god **Math.**
of heuen and erth, because thou **ii.**
hast hydde these thynges, from
the wyse and prudent men/ and
hast dysclofed and opened them
vnto chyldren & babes, that is to
saye/ vnto fooles as the worlde
dothe iudge them/Often tymes
they whiche be moste despyled &
least set by of the world, be most
set by and in hyghest price afore
Chyste/

**Deme- of holy scripture/and yet neuer
trias.** theles complayneth / that euery
The. i. where vnworthy personys take
chap. vpon them the pfeſſyon of this
ſcience. This ſcience (ſayth he)
the bablyng olde wyfe/and this
the dotynge olde man/this alſo
the ſophyſter full of wordes /
and this all men taken vpon
them/manglen and tearen/ and
teachen it befoze that they lear-
ne it, and ſo farre I do diſproue
this arrogant and pzeſumptu-
ous pzeſſyon of the ſcripture
of god, in a laye man: that alſo
me ſemeth / that it is not to be
ſuffered/ noꝝ to be abyden in the
that be learned. Foꝝ what moze
pzeſumpcyon can there be: then
that a mortall man do pzeſſe
hym ſelfe, to be a teacher of god-
lye

lye thynges / But lyke wyse as
it is a poyn^t of p^resumpcyon / &
agaynst mekenes / yea in those y^e
haue learnynge / to vsurpe and
take vpon them / to be teachers
herof / so in my iudgement, there
is no mā but he ought to be suf-
fered / sobzely, & deuoutly to ser-
che in especyall those thynges /
whiche amendeth and maketh
a mannes lyfynge the better /
And where as in these gardey-
nes of scryptures dyuers kyn-
des of floures and dayntyes do
sprynge and growe. Let euery
man gather and pyke out ther-
of that whiche is good for hym
selfe. Let vs consydre what ma-
ner hearers Chyste hym selfe
had, was it not a multitude ga-
thered of all sortes, in the whi-

ch.

che

che were blynde, lame, beggers,
tolle gatherers, Capytaynes of
warre, artfycers, women and
chyl dren: nō yll he be greued &
his wordes be redde of suche of
whome he was contented to be
herde when he dyd speake hym
selfe: By my counsell and aduy
se, the ploughman & husbanded
man of the countrey shall reade
scripture, the carpeter, & smyth,
the mason, yea & harlottes also,
and bawdes shall reade it / and
to be shorte, & Turkes also shall
reade it. If Chryst dyd not kepe
suche away fro his owne voyce,
I wyl not stoppe theym & kepe
theym awaye from his booke.
How can any man tell, whether
that thyng may chaunce to these
persones aboue rehersed, which
happe

Actes,
the. 8.
chap.

happened to the gelded: among
the booke of the olde testament,
peraduenture there be some, fro
p^r whiche there is cause why vn-
learned men myghte be kepte a-
waye. Suche be the prophecyes
of Ezechiel, and the Canticles &
songes of the spouses, & almoste
all the booke of the olde testa-
ment because in theym ostenty-
mes the reader is offended, ep-
ther with the hystory, which ap-
pereth somtyme folyshe, euill
fauored and not hangynge to-
gyther, & agreynge with it selfe:
or els the reader lyketh not & is
troubled with the darkenes and
obscurytie whiche is in theym,
moche lyke to the darkenes of
revels. And yet for all that wyll
I not forbydde any man the re-

e.iii.

dyng

dyng of theym, for at the leaste
wyse, this pꝛofet the reders shal
get thereby, that they shal come
the moze instructe, and redelpe
pꝛepared, to the sermones whi-
che be made in the churche / and
they shal be the moze wyllynge
and glad to here those thynges
of the pꝛecher, wherof they haue
some knowledge befoze, & they
shal y^e sooner & the moze easely
pꝛeceryue the thynges, wherof
they haue taken some maner of
taste & felynge befoze tyme. But
in the bookes of the Gospels, the
wysdome of god, dothe so mer-
ueylously demyt & bꝛyng it selfe
downe vnto the capacitye, yea of
the moost lowe persons, y^e there
can no man be so vnlearned, but
he may be apte to learne and be
taught

taught this Philosophy of the
Gospelles. Let hym onely haue
his mynde, (be it neuer so rude
and ignoraunt) symple, pure,
and boyde from all suche cares
& desires, whiche maketh those,
yea that be most connyng, vn-
apte, and nothyng mete to be
taught this lernyng of our may-
ster Chryst. The vnlearned man,
befoze that he do take the Gos-
pell, loke into his hāde, let hym
prepare and make hym redy to
the redyng therof, with some ly-
tel prayer. Let hym pray to Je-
sus, whiche of his great good-
nes dyed/yea, for the moost vyle
wretches & captiues whiche be
among men: wyl bouchesalue
to graunte to hym his spyryte,
whiche spyryte resteth not, but
e.iii. vpon

The. i.
chap.

Psalm
119.

Upon the humble and meke per-
son, and hym that feareth & dre-
deth his wordes / and he confy-
med, bolded, & strengthened with
these wordes of saynte James,
(He that nedeth wysdome, lette
hym aske and desyre it of god,
which gyueth bountefully to al
men, noz bpbaydeth any man)
let hym saye with the prophete
Dauid the wyter of the Psal-
mes: Lorde, open myne eyes, &
I shall conspize the meruayles
of the lawe: and this folowynge
also: Lorde, I am thy seruaunt,
gyue me vnderstandynge & per-
cepyng. And afterwarde let
hym hunte for none other thyng
in this forest of scrypture, but y
he may be amended and become
better than hym selfe was be-
fore.

foze. ¶ If he be combred with igno-
raunce, let hym watche and take
hede, yf any lyght of knowlege
and vnderstandyng may shyne
and appere from any where vnto
hym. ¶ If he be vexed and trou-
bled in his mynde with hatred
or enuye, yf he be holden & dyslea-
sed with lecherie, couetousnes,
ambycyon, & desyre of honoure,
or any other sykkenes or dyssease
of the mynde: let hym here (that
is to saye) in the Gospell boke,
seke for the remedy, and he shall
fynde it. ¶ If any man do mourne
and be heuy and sadde, let hym
herehense seke a swagemente of
his sorowe and heuynesse, & he
shall departe hense moze chere-
full and mery. ¶ If any man be in
doubte, and in a perplexitie, he
e. v. shall

Jos. 4.
chap.

Esaye.

Johan
the. 6.

shal no where fynde neyther bet-
ter counsell noz moze plentyfull
then here. If any man be temp-
ted, & is in leopardy, let hym fet-
che his succour & defence at the
Gospell. Dothe any man thirst
foz ryghtwysenes: here he shall
fynde y most pure & clene spzige/
of the whiche who soeuer shall
drynke, it shall be made in hym
a spzynge of water, spzynge
& leapyng by in to everlastyng
lyfe, and he shall not thirst any
moze foz the waters, whiche be
taken by out of the wozne and
broken cisternes, and whiche be
troubled with the fete of all the
beastes of the erthe. If any man
shall be hungry, and delyre to
eate of lyuely meate: here is the
bread that came downe from he-
uen/

uen / of the whiche breade who
soeuer shal eate, he shall become
lusty and stronge in Chyste, vn-
till he growe vp vnto a perfect
man, accoꝝdyng to the measure
of age. Whiche is the fulnes of
Chyste: Here is that spryng of
Paradysse, out of the which run-
neth foure ryuers, waterynge all
the face of the erthe. Here is the
breade of goddes worde, wher-
with Iesus, yea now these day-
es refresheth & fedeth y^e multy-
tude of all sortes, y^e comen vnto
hym, and cleuen to hym in the
wyldernes and desert places. I
knowe well ynoughe that it is
the duetie of the pastours, & be-
longeth to theym, to take this
brede after it is broke of Chyste,
and delyuered to theym and to
Deale

Ephes.
the. 4.
chapi.

Genes
sis 2.

Math.
the. 15.
chapl.

Matt. Deale it abroad to þ people. But
the. 15. what yf the pastours be slacke &

Gene.
sis. 26.

Gene.
sis. 26.

Do not they? duety / what yf they
be turned in to wolues: it belon-
geth to theym to dygge the pyt-
tes and welles, and do draw vp
out of theym the lyquor of he-
uenlye doctryne, & reache it vn-
to the people, leaste they do dye
for thurst in deserte. But what
yf the herdes men be turned in
to Philistynes, and do stoppe
the baynes of the freshe & con-
nyng water, by castyng earthe
in to them: what shall then the
people do? Verely, they shall be
seche, and call for the helpe of
Jesu, whiche is the heed & chiefe
of al the pastours. He lyueth yet
and hath not forsaken & gyuen
ouer the care of his flocke. He yf
he

he be called vpon, and desyzed
by þ comen prayers of his owne
seruauntes: shall do that, whi-
che he promyseth by þ pꝛophete
Ezechyell: Lo, I my selfe shall
seke my shepe, and I shall bysyt
te them, lyke wyse as the shepe-
herds bysyteth his flocke in the
day, when he shal be in the myd-
des of his shepe, which ben spat-
tled and scattered abrode / and
suche other thynges whiche fo-
lowe accordyng to the same sen-
tence in the same pꝛophete. The
vnlearned men be the shepe, but
they be reasonable shepe / and
of these shepe, be somtyme made
pastours / yea and sometyme it
happeneth that the shepe is wy-
ser than is þ shepherde hym self.
wherefore, as it becometh not þ
lay

II Be.
24.

lay men to rebell sediciously a-
gaynst theyꝝ pꝛestꝛes, lest þꝝ oꝛder
myght be troubled, which saynt
Paule wylleth to be in þꝝ mystry-
call body of Chꝛyst (which is the
churche) so it becometh not, noꝛ
it is mete þꝝ the pꝛestꝛes do exerce-
se a vyle tyꝛanny vpon theyꝝ floc-
ke / foꝛ els; yf any sedycyon and
stryfe be, it is to be imputed to þꝝ
pꝛestꝛes, as of whome it is all
longe. Therfoꝛe as ofte as the
pastoꝛs done theyꝝ dueties: they
ought to be heꝛde reuerently as
þꝝ aungels & messangers of god,
by þꝝ mouthes of whome, Chꝛyst
doth speke vnto vs. But yf they
teache vs not faythfully & true-
ly: yet must that be pykꝛed out of
theyꝝ tethynge whiche is good /
yf any good thyng be mengled
amonge.

amonge. But yf eyther they be
slacke & do not theyr due tyte, or
els teche vs suche thynges whi-
che be cleue contrary to the Gos-
pell: or els yf at any tyme by oc-
caspon we haue no teacher: let
euery man fede & noryssh his
owne mynde wth p^{ri}uate redyng
of the Gospell. Let euery man
d^{ra}we vp somwhat oute of the
sprynges of the saupoure, for
hym selfe to d^{ry}nke. Let euery
man take some cantell of these
holy loues: wherwith he maye
contente and fyll his hungerye
mynde. The spirite of Jesu shal
not be saylyng or wantyng not
to any one man, purposyng &
gopyng about suche a thyng in
his name: which promysed y^e he
wolde be p^{re}sent as ofte as two
persones

Esaye.
the. 12.
chap.

Math.
the. 18.

In the
name
of hym
or elles
I say:
ne / all
though
they
were
syne
hon:
sande.

e. Lo:
tin. vi.

persones were gathered in the
name of hym. Eyn fyre thou-
sande shulde come togyther in
dayne, yf they dyd not come to-
gyther in y name of Jesu. But
those comen togyther in his na-
me, whiche purposen a loken to
noue other thyng, but onely the
honour of theyr lord, & euetla-
sting helth. Some man perad-
venture wyl saye vnto me, it is
a harde thyng to dyscerne and
knowe one spryde fro another /
& the aungels & messangers of
Satan do otherwhyles chaunge
them selfe in to the facyon & ly-
kenes of the aungels of light. I
graunt this to be true, & therfore
I wold not y any mans iudge-
ment be hedlynge & ouer rash.
But yet neuertheles, the fyrste &
molts

moste certayne token wherby a-
ny man may iudge: is the testy-
mony & recoꝛde of his owne con-
science/the nexte is the agrement
of the scripture & lyfe of Christ/
and to make shoꝛte, there be cer-
taine thynges in scripture so
playne, y no man nede to doubt
in them, oꝛ to requyre an inter-
preter and declarer of them/and
yet in suche thyngs be they most
grieved and dyspleased, whiche
haue gyuen them selfe wholy to
the woꝛlde/and that foꝛ none o-
ther cause, but that suche thyng-
es hynderen and letten theyꝝ
purposes & desyres. foꝛ I pray
you what other cause was there
why the scribes and phariseys
were so grieved with Christ,
(then whose doctryne nothyng
coulde

coude be moze ryghtwysse, & rea-
sonable / then whose lyuynge, no-
thyng moze innocent & harme-
les / then whose power, nothyng
coude be moze benefycall) but
only yf they had a certeyn reigne
and kynigdome. They were ho-
nozed as lerned men, they were
worshypped as holy men / they
were made ryche plentyfullpe,
they coueyted and desyzed to ha-
ue this theyr estate styll to conty-
nue, though he forsothe it were a
very cursed and synfull state, &
therfore they coude not abyde
nor suffre the lyght of the treuth
of the gospel: by the which they
perceyued that yf cloke of theyr
auctorytie shuld be clene dyspuen
away. Suche maner of men, yf
they appere openly & euidently
to be

to be paste amendement: Howe
moche they oughte to be regar=
ded and sette by, Chryst sheweth
vs well ynoughe in the gospel.
Suffre you (sayth he) them, they
be blynde guydes of the blynde.
For sothe Chryst dothe not shut
or locke the storehouse of his
scriptures from any well dys=
posed man, (all though he be a
swyneherde) whiche in the olde
tyme, gaue the spyrite of pro=
phete to the herdesmen. Let all
these therfore whiche gone a=
bout to get the chrystyan phylo=
sophy & wysdome: occuppe them
selve in the booke of Chryst. And
yf that it frame wel, and go for=
warde with the, that thou spede
of thy purpose, geue thankes
vnto god/ but and yf thou spede

f.ii.

not

Enke.
the.ii.

Apoca
lip. 3.5

not, do not therfore let thy herte
fayle the forthwith: but seke, as-
ke, and knocke/ it shall chaunce
the, when thou sekest, to fynde/
& when thou doste aske, it shall
be gyuen to the/ and when thou
knockest, he shall open to the,
whiche hathe the key wherwith
he dothe so open that no man
can shute, and so shureth, that
no man can open. yf there be a-
ny thyng which thou doste not
vnderstande or perceyue, aske
counsell of thy nelyghbour/per-
aduenture the holy gholste shall
speke to the by thy nelyghbour,
whiche gholste is wont to graffe
or plante hym selfe in to þe myn-
des of me, many dyuers wayes.
Loke that thou haue holynesse
loyned with thy despyze of know-
ledge,

ledge, so that there be in the a
holy curposyttie and a curpous
holynesse / but beware of bolde-
nesse and pꝛesumpcyon. Be not
to hastye in beleuyng, that thou
haste the true knowledge, nor
by the reason that thou arte in
suche a belefe, be styffe and stub-
berne in thyne owne oppynyon.
what soeuer thou doste reade &
vnderstande, embrace it, & holde
it faste, by stronge and stedfaste
beleue/all tryfelpnge and folye
the questyōs oꝛ suche as be wy-
bedly curpous, (that is to saye)
seethyngge fether then is mete,
of such secretes, the knowledge
wherof, god hath reserved to
hym selfe: all suche questyōs,
dꝛyue them out of thy mynde, w^t
there chaunce any sodeynly to

f.iii.

come

Socra
tes.

come in to it. Saye, those thyn
ges whiche be aboue vs, aper
taynen nothyng to vs. Howe
the body of Chryste went out of
the sepulchre, it beyng closed
and faste shut: do not thou dys
pute and reason it/it is ynough
for the, to know that so he came
out of it/howe y body of Chryst
is vpon the alter, where breade
was layed: do not thou serche
forthe/ it is suffycient for the to
beleue, that there is the body of
our lord / howe the sone is a
persone dyuers from the father,
and yet the nature of them both
is all one: doo not thou ser
che, it is sufficient and ynough
for the to beleue that the father,
the sone, and the holye ghoſte,
be thre persons, and yet but one
god.

god. But of this thyng in espe-
ciall, thou must beware, & take
hede, that thou do not assaye or
go about to wrest the scripture,
and make it agreynge to thy de-
syes and oppynyons. But ap-
plye thou rather thyne oppyny-
ons and maner of lyuynge, and
shape them accordynge & agre-
ynge to the rule of holye scryp-
ture/for els, out of suche spryn-
ges and heades, spynge out
frowardnes & styfnes of mayn-
teynynge a mannes owne oppy-
nyons, brawlynge, debate and
hatred, & mozeouer there spyn-
ge and ryse heresydes, whiche
be the very benyme and payson
bothe of the faythe / and also of
the concorde and agreement whi-
che oughte to be amonge chry-

f.iii. sten

sten men. And yet for all this,
vblearned men ought not to be
kept awaie from the booke of
holp scripture, because peraduen-
ture some man takyng his occa-
syon by the redyng of scripture,
hath fallen in to errors. For yf
it so be, the defalte is not in the
readyng, but in the man selfe.
For it was not forboden in ty-
mes past, that the gospell shuld
be red in the churche, because y
the heretykes in olde tyme toke
the occasyon & the sede of theyr
errors out of the gospell mys-
vnderstode. For the bees be not
therfore kepte awaie from the
flowres, because that the spy-
der sucketh out popson of them
otherwhyles. Let euery man
therfore reade the gospels / but
he

he that despyeth and wylleth to
take profit by the readinge of
them: let hym rede soberly, let
hym rede, and not rechelesly, as
yf he wolde rede an hystory of
any man, whiche dyd nothyng
appertayne, or belonge to hym:
but let hym rede here with great
despye, with good attencion, &
also continually as a holy & de-
uout scolet of Christ, let hym fo-
lowe hym by all his steppes,
where soeuer he go. Let hym
marke and take hede what he
doth, what he speaketh, let hym
consydre serche and labour for
the perceyving of eche thyng /
so doyng, he shall fynde in this
symple, homely, and rude scryp-
ture, the polycy of the heuenly
wysdome, which can not be spo-

f. b.

ken

ken or expressed / he shall se in
this folysfhenes of god (yf a mā
may so say) though it appere at
the fyrst syght neuer so vyle and
lytle to be set by: y thynge which
excedeth & passeth farre all the
wyfdome of men, be it neuer so
hyghe, or meruaylous. And the-
re is nothyng tolde in these bo-
kes, but it appertayneth & belon-
geth to euery one of vs / there is
nothyng whiche we rede to be
done in these bokes: but y selfe
same thynge is done dayly i out-
lypyng, in dede moze closely nor
so easye to be sene: but forsothe
moze verely and truely. Chryst
is bozne amonge vs, yea in vs
rather, and there wante no He-
rodes, which gone about to kyll
hym, when he is yet but yonge,
and

Math.
the. 2

and tendre, & in a maner a suc-
 kelpnge in vs. Chꝛyst also gro-
 weth and encreaseþ in vs as it
 were by degrees from one age
 to another. Chꝛyste also daylye
 healeth all maner of syckenesse
 & dysleases, so ȳ a man with sure
 truste doo desyre helpe of hym.
 He dothe not repelle oꝛ put bac- Math.
 ke those whiche be leprous, noꝛ the. 8.
 yet those whiche be combꝛed and Luke.
 bered of wycked spꝛytes, noꝛ the. 8.
 those whiche be vnclene by the
 fluxe of blode, noꝛ the halte, noꝛ
 the blynde. There is no vyce of Math.
 the mynde so fylthy, so abho- the. 15
 mynable, oꝛ so incurable: but
 he dothe rydde and delyuer vs
 from it: yf we do say vnto hym
 frome the herte, Jesu the sone Luke.
 of Dauid haue mercye and pe- the. 18.
 tye

Math. tye vpon me / and also lorde, vñ
the. 8. thou wylte, thou mayste make
me clene . Yea, and mozeouer;
he rayseth dead men agayne to
lyfe . He teacheth, he feareth,
he thzateneth, he speaketh fay-
re, and he comforteth vs . And
he hathe euen nowe a dayes al-
so, certayne Jewes whiche can
not suffre theyr Moyses to be
lesse had in honour and regarde
by the reason of the great lyght
of hym. He hath also these day-
es, bothe scribes and Phary-
sees, whiche lyen in awayte,
and gone about to dystroy hym.
And wolde god there were no
mo but two suche Byschoppes,
as were Annas and Cayphas.
He hath also some suche as Ju-
das was, whiche do sell his in-
nocent

nocent blode this membris for
money / pea, and there lacketh
not nowe a dayes Pilate & the
vnglacpous companie belon-
gynge to hym: by whome Christ
is scourged, spyt vpon, and cru-
cyfied. And yet in the meane sea-
son he hath his lytle flocke whi-
che hageth vpon hym, in whom
they put all theyr trust. He hath
some whiche do saye, mayster
whether shall we go: thou haste
y wordes of lyfe in the. In this
maner of Philosophy and wys-
dome, it shall be profytable for
all men to occupie them selfe, be
they neuer so moche vnlearned. To those whiche soberly and de-
uoutly be occupied in the study
herof: shall not wante the orna-
ment of the holy ghoſte, whi-
che

Luke
the. 11.

Johan
the. 6.

Johan
the. 2.

The. 2

**1. Cor.
xiii. 24.**

**Numes
xi. 2. 11.**

the shall instructe & teache them
all suche thynges, whiche belon
gen to euerlastyng helthe, ac
cording to the prophesy of Jo
hell. I shall poure out of my spy
ryte vpon all flesshe, & all men
shall be taughte from alofte of
god hym selfe. Paule wyll not
that the spyrte be forboden/ but
he wyssheth that all men myght
prophesy. Moyses, when he
was desyred to forbyd Beldad &
Bedad, y they shulde not pro
phesy: made answer & sayde,
who may graunt, or wolde to
god that all the people coulde
prophesy, & that the lord wold
gyue vnto theym his spyrte.
Some men thynken it a greate
and abhomynable synne, yf the
scripture were translated and
turned

turued in to the frenche or En-
glyshe tonge. But y Euāgelist
were not affrayde to wryte that
in y Greke tonge, which Chryst
spake in the Hebrewe. Nor the
Latyn men haue not feared to
translate that whiche the Apost
les spake, in to the Latyn ton-
ge. Nor yet saynt Hierome fea-
red any thyng, to translate the
holy letters and scryptures, in
to the language of the people in
Dalmatta. And I truely couet
and desyre, that they were tran-
slate in to all maner of langua-
ges. Chryst wolde, that his phy-
losophye shulde be spred abrode
to the vttermoste that maye be.

1 He suffered deathe for all men; &
2 he desyrez to be knowne of all
men. That it maye so be, this
shall

3
Marke
the last

shall helpe very well yf eyther
his scriptures be turned into al
languages of nacjons, or els yf
it were broughte to passe by the
helpe and proupyon of kynges
& prynces, that the thre tonges,
(in the whiche mooste specpally
yf godly phylosophy is wyrtten)
were learned of all peoples. yf
the industrie and polycye of the
rulers of the Romayns were a-
ble to brynge to passe, within
fewe yeres yf the frenche men,
the Almaynes, yf Spanyardes,
the Affrycanes, yf Aegyptians,
the people of Asia, the people of
Cilticia, the Jewes dyd speake
bothe Latyne and Greke / yea,
and that comenly, and all this
for none other cause, but that by
the meanes of these languages
so

So comonly known, they? impe-
ry myght the more easely be in-
larged and increased / whiche
impyre, for all that coulde not
contynue very longe, howe mo-
che more is it accordynge and
mete for vs to prouyde, that the
impery of Christe whiche shall
contynue without ende, may be
enlarged & stretched in lengthe
throughtout all regyons & coun-
treys of the worlde: whiche em-
pyre of Christe we se nowe mer-
uailously diminished & brought
in to a narrowe rowme / what is
the cause therof, I can not tell:
but onely because, (as I do su-
specte & iudge) there be certayne
men, which had leuer them selfe
vnder the pretext of Christe and
the cloke of his name, to haue a
g.i. worldly

worldly kyngdome and rule in
a streyt & narrowe corner of the
worlde: then that Chyste hym
selfe shulde reygne, and rule in
the whole worlde. But of this
matter, peradventure we shall
fynde another tyme moze mete
to speake. Nowe to contynue &
holde on to speake of that wher
of I haue begon, why shuld it
seme or be thoughte not accor-
dyng or seemely, for any man to
founde or speake the Gospell in
his owne natyue language whi-
che he doth vnderstande, and in
whiche he was borne & brought
vp/ that is to saye, the frenche-
man in the frenche tonge, the
Englyshe man in y^e Englyshe
tonge, the Duche man in Du-
che, the man of Inde, in that
countrey

countrey language. We thynke
it is moze vnsemely, or rather
moze folysh the maner, that vnle-
ned men & women do mumble
bp they? Psalmes & Mater no-
ster in Latyn after the maner &
lykenes of poppyngayes / that is
to say / nothyng vnderstandyng
what it is that they do saye / A
beynge of the same oppynyon &
mynde, whiche saynte Hierome
was of, wolde reioyse so moche
the moze, & be glad for the glo-
ry of the crosse, & wolde thynke
it a meruaylous great royaltie,
and in a maner a tryumphe, yf
it were so comenly spoken of, of
all maner men in all maner lan-
guages, that y ploughman hol-
dyng y plough / dyd synge som-
what of the mystycall psalmes
1079 g. ii. in

in his owne mother tonge / yea
and yf the weuer, syttyng at his
worke, dyd synge somwhat of þ
gospell, for his solace & conforthe
in his labours / & moze ouer yf þ
mayster of the shyppe, syttyng
faste at the sterne, do synge also
somwhat of the same / and for to
make an ende yf þ wedded wy-
fe, when she sytteth at her dys-
tasse, haue some companyon, or
kynneswoman nere vnto her,
whiche dothe reade and reherse
somwhat herof vnto her. who
was forther awaye fro the mys-
teryes of the prophetes, or as a
man wold thynke moze vnnete
in theym, then that gelded man
of the quene Candace, which
was norysshed and brought vp
in the quenes palace, and all to-
gyther

gyther gyuen to suche seruyce &
pleasures which belonged to be
done vnto a woman / and last of
all, beyng a man of Ethiopia,
then the whiche nacyon there is
almost none moze effemynate or
gyuen to waton pleasures: And
yet for all this, whyles this de-
lycate person is caryed in a cha-
rpot, he readeth the prophecye
which Esay made of Chryst. He *The.*
vnderstode not the sence & mea- *53.*
nyng of y^e scripture, for he was
an hethen man, and also vnlear-
ned / & yet all this notwithstanding,
because he dyd reade with
a good mynde and purpose: so-
denly there was sent vnto hym
Whyllyp, to be an interpreter &
declarer of the scripture vnto
hym / and so y^e effemynate gel-
g. iiii. ded

ded man was turned into a stro
ge man. He was baptyled in the
water, and the blacke murreyon
is clothed with the whyte flece
of the lambe immaculat, and so
deply is made of the seruaunte
of the hethen quene, the seruait
of Jesu Chryste. But that we se
nowe a dayes so many chrysten
men whiche be so ignoraunte;
that they haue not moche moze
knowlege and vnderstandynge
of y chrystyan phylosophy, then
they haue whiche were neuer
chrystened, and be furthest a-
waye frome the chrystyan pro-
fessyon, in my iudgement. A
greate parte of it, is longe of the
preestes. And me thynketh I se
a waye, wherby it maye be brow-
ghte to passe, that hereafter we
shulde

shuld haue men, somewhat more
mete for the readyng of holpe
scripture/ and that way is this.
yf the summe of the chrystyan
faythe and doctryne were yere-
ly purposed and declared vnto
the chrysten people, with playne
and cleere shortnes, and learned
symplycylie and playnes. And
least that throughe the defaulte
of y pzechers, any thyng myght
be depzaued and chaúged from
the very ryghte truthe, I wolde
that there were a lytle boke ma-
de by suche mē which were both
lerned, and also bertuous/whi-
che boke shulde be redde and re-
herfed to the people, by y mouth
of the pzeest. And this boke, I
wolde haue made and gathered
out, not of the podels of mens

wrytynge, but out of the pure
sprynge of the Gospelles, and
the Epyistles of the Apostels,
and of the Symbole or Crede/
whiche, whether the Apostles
made or not, I can not tell su-
rely. But this doubtlesse, it is
very lyke vnto the maner and
purtye of the speakynge whi-
che the Apostles dyd vse. This
(as I thynke) myght be don ve-
ry well in y^e Easter holy dayes,
as in a very mete & conuenient
season therfore. And this thyng
(I reken) shulde be better, then
to moue and styze the people to
lowde laughynge with folyshe/
yea and somtyme with bawdy &
vncienly iestes & scoffes/whiche
maner of p^rechynge, I wote not
what wycked spyryte and deuyl
hath

hath brought in to the church.
For albeit, that the people be to
be kepte from gopnge a waye, &
also somtyme to be styred vp &
quickened by some thing which
may be pleasaunt to them for the
eare: yet to styre them to laugh
ter with suche tryfles and bour-
des, it belongeth to lesters and
scoffers, and not to preachers &
dypunes. And furthermoze, we
thynke this thyng also wolde
helpe and be profytable to the
purpose whiche I spake of. yf
those whiche were baptysed in
theyr chylthod when they come
to the age of dyscrecyon, were
commaunded to be presente at
suche sermons, wherein it shulde
be declared playnly vnto them,
what is conteyned in the profes-

g.b.

spott

Upon of baptysme/ & afterwarde
were delygently examyned eche
of them by hym selfe, of honeste
& vertuous men, whether they
vnderstode wel and remembred
suche thynges, which the pzeest
had taughte theym. And yf it
shall be founde and perceyued,
that they vnderstande and re-
membze well ynough: let them
be asked whether they ratifye &
be content with þ pꝛomys, whi-
che theyꝝ godfathers and god-
mothers made in theyꝝ name &
behalfe when they were bapty-
sed/ yf they saye yea therto, then
let the professyon be openly re-
newed, when all be gathered to-
gyther, whiche be of one age/ &
that with godly and sobze fassy-
ons & ceremonies, mete, chaste,
earnest,

earnest, and solempne/and such
as be semely and occoꝝdyng foꝝ
that pꝛofessou/then the whiche
pꝛofesson there can not be any
moze holy oꝝ moze strouge. foꝝ
what other thynges be all other
pꝛofessyons oꝝdayned by men,
but onely ymages and lykenes-
ses of this mozte holy pꝛfessyon.
The monkes, freres, and other
relgyous men, knowen þ way
to make the people by reason of
theyꝝ ceremonies whiche be but
counterfayte, to lyke well and
to set by theyꝝ pꝛofessyons / and
they playe theyꝝ partes so other
whyles, that the lokers on bras-
ten foꝝthe into weppynge. Howe
moche moze is it conueniente &
accoꝝdyng to do that thyng,
in this mozte holpe and mozte
relgyous

relygious professyon, in þ which
che we professe oure selfe to be=
come seruautes not to any man,
but to Chyste/and swere to ob=
serue and kepe the rule not of
Fraunces, or Benedict, but the
rule of the gospel. By this mea=
nes it myght be done that bothe
yonge men shulde perceyue what
is theyr duety to be don to theyr
lozde and capptayne, & by what
studyes & exercyses they shulde
labour and endeuour them selfe
to come vnto true holynes. And
in the meane season, þ olde men
also shulde call to theyr remem=
braunce howe many maner of
wayes they haue swarued from
theyr promesse & bowes. There
be nowe a dayes, certayne inter=
ludes and pageauntes played
in cer=

in certayne churches, whiche I
do not vtterly dysallowe, of the
Resurrection of Chryste, of his
Ascencion and goyng vp to he-
uen, of the sendyng of the holy
ghost. But what a goodly and
a royall syghte wolde it be, to
here þ boyces of so many yonge
men, dedycatyng and grynnyng
thē selfe wholly to Jesu Chryst:
of so many yonge souldyars,
sweryng to do and fulfill his
commaundementes, forsakyng
and renounsynge this worlde /
whiche is all set in wyckednes,
ablutynge, and vtterly despyng
the deuyl with all his pompes,
all his pleasures, & all his wor-
kes / what a syghte were it to se
newe Chrystes, that is to say, a-
nointed persones, beryng the
badge

Josh.

badgē and token of theyꝝ capp-
taine in theyꝝ foꝛheades / to se a
flocke of persons clothed in whi-
te, cōmyngē foꝛthe from y^e holy
lauacre and bathe. To here al-
so the voyce of all the other mul-
titude, shōwtyngē foꝛ gladnesse
and speakyngē luckye wordes,
and wylshyngē good to these
pōnge souldyars of Chꝛyste: I
wold haue these thyngs so done
openlye, that they shulde in the
meane tyme nothyngē the lesse
be taughte and instructed euē
after they come from theyꝝ cra-
dels, bothe pꝛyuelly and openly
in the doctryne of Chꝛyste, as
moche as may be / whiche thyng-
es y^e I haue spoken of, shulde
be by so moche the moze of auc-
toritie, and the moze regarded,
yf

pf they were done by the bps^{tho}
pes theym selfe, not by paryshe
preestes or hyzed suffraganes.
pf these thynges were done so
as they oughte to be done, ey-
ther I am begyled & deceyued
or els we shulde haue moze true
& perfecte chrysten men then we
haue nowe. But here ryse two
doubtes. fyrst, because it appe-
reth y^e by this menes they shuld
be twyse baptysed, which is not
lawfull. Secundarely, bycause
it is ieoperdy least some of them
when they shal here what belon-
geth to they^r professyon, wyll
not peraduenture approue & al-
lowe that which was done by y^e
godfathers and godmothers in
they^r name & behalfe. The fyrst
of these two doubtes, is easely
put

put a waye, yf these thynges be
so done y they be nothyng els,
but a certayne redressyng and
resemblaunce to bypnyng vs in re-
membraunce of our baptyisme ta-
ken befoze, in lyke maner it is,
when we be spzynkled with ho-
ly water dayly. The soluceon of
the secōde Doubt is moze harde,
but all the meanes and polycies
must be vsed and attempted, to
the entent y no mā starte backe
from the fyrst pꝛomisse made by
theyꝝ godfathers, and godmo-
thers. And yf it so be, that by no
meanes it can be opteyned of
them, to stande by the same per-
aduenture it shall be expedient
and pꝛofytable, that he shoulde be
compelled oꝛ constrained thereto,
but to be left to his owne choyse
to be,

be, buttill þe tyme that he repent
hym selfe and beare more wyse,
& not to be put to any other pu-
nishment in the meane season:
but onely that he be kept a waye
from receyving any body of our
lorde, and þe other sacramentes.
but let hym not be shut out fro
the masses, not from þe sermons.
And also I wolde haue euery
where, men carpe lytle booke a-
bout to them, which were made
of þe christian philosophy/ in the
whiche booke I wolde þe Christ
shulde be describ'd & set forth,
not clouded or made darke with
ceremonies moche lyke vnto the
ceremonies of the Jewes: not
yet the imaginacions and de-
ceits, and ordinaunces of men,
and synallpe not rygorous and
sharpe,

harpe, but euen as he is gentle
and louely. who soeuer shall be
taught and brought vp with su-
che rudymentes and lessons be-
foze, shall not come vtterly rude
and ignorant vnto the redyng
of the booke of holy scripture.
But now a dayes, there be ma-
ny of fyfthe yeres olde, whiche
knowen not what they pmples
in baptysme: no: yet had euer a-
ny manner of knowledge, or wyl
what the artycles of the faythe
do meane, or what y^e water no-
set, or what the sacramentes of
the churche. That it is so, as I
do sape / we do perceyue by the
samplpet cōmūnycacyon which
we haue with suche other wy-
les, and somtyme by the secrete
and pryue confessions. But this
that

Esay,
che. 56.

that foloweth, is moche moze to
be sorowed, that the moze parte
of vs, whiche be pzeestes, be su-
che ones that we neuer haue cō-
sidered sadly & earnestlye with
out selfe, what it is to be truely
a chrysten man. we be chrysten
men by tytle and name, by cu-
stomes, and ceremonies out-
wardly, moze then inwardly in
the herte and mynde. And other
foz lacke of conynge & know-
ledge, we haue nothyng to tea-
che the people / or els, beynge
corrupte with worldly affectyōs
and desyres, we do oure owne
busynes, rather then the busi-
nes of Jesu Chryste. we seke
out owne aduantage and ho-
noure, moche rather then the lu-
tre and glorie of Jesu Chryste.

Math.
the. 5.

And what meruayle is it then,
yf the people do contynue and a
byde in darkenes, when they al-
so be so full of obscure & dar-
kenes / whiche oughte to be the
lyghte of the worlde, when they
knowe nothyng of godly wif-
dome, whome it were mete to be
the salte of the erthe, when they
be blynde, whiche ought to be
candell gpyngge lyght to þ hole
house, when they be al drowned
in fylthyre desyre of lurre & pleas-
sures, whiche ought to be the ci-
tye, set vpon an hyghe hyll, to
shewe the ryghte waye to those
whiche wander out of it. And
wolde god, there were not so ma-
ny as there be, by whome þ say-
enge of **Esay** the prophete may
be truly sayde and spoken. All
the

Esay,
the. 56.

the ouerseers and watchemen of
Israell be all blynde, they haue
no knowlege, euery one of them
beynge dumbe dogges whiche
can not barke, seynge vanytyes
and tryfles, sleppynge & lounynge
dreames, and the dogges with-
out any shame, can neuer be full
and haue ynoughe. The shepe-
herdes them selfe be ignoraunte
and without perceyuyng & vn-
derstandynge. They be all tur-
ned asyde in to theyr owne way,
euery one of them to his owne
courtonnes, from the fyrste to
the last. And also the sayenge of
Iheremy/my people is made an
vnglacious and vndon flocke,
theyr herdesmen haue seduced &
begged and led them out of the
ryghte waye. And Eschpell the

Ezechiel
ch. 34.

prophete cryeth out & rebuketh
largely & boldly suche shepher-
des, which be turned into wol-
ues, whiche fedyng theyr owne
selues : scattereth abroad & fly-
eth & teareth in peaces the poore
flocke . And oftentimes in ma-
ny other places of þe prophetes,
there is complaynt made of the
herdesmen, because that the Ca-
lamities & harmes of the people
for the moste parte is longe of
theym . Wp tnessynge zacharye,
the prophete. They shall be pu-
nyshed & suffre afflictio because
they haue no pastour or herdes-
man . Somtyme the synnes of
the people deseruen it so that
god doth suffre an hypocryte to
reigne and rule, and an ydoll in
the stede of a pastour, when as
saynt

zacharye
ti. 4. 10.

Job,
the. 33.

saynte Paule dothe saye, they
hate & refuse holosome doctryne,
and callen suche teachers vnto
themy, whiche may teache them
suche thyng; that be rather plea-
saunte then holosome and profy-
table, haupnge theyr eares yt-
chyng and loupng to be tyed
and clawed. Then god gyueth
a mete couer for suche a pot (as
it is sayde in the prouerbe) and
it is brought to passe, accor-
dyng to the sayenge of the prophete
Dsee, that lyke as the people
be, suche is the pceeste / for the
flocke of the people, hathe a-
monge it menglyd bothe wol-
ues, foxes, lybbardes, and other
peryllous and noyfull beastes.
But yette for the moost parte
the people be made of shepe.

Thē. 2
to Thē
mothe,
the. 4.
chap.

Dsee,
the. 4.
chap.

h.iii.

They

They be rude, and ignorant,
simple, without learninge / but
yet they be pfectable for þe lord,
if they be gouerned & ruled by
the diligent cure and takinge
hede of a true & faythfull pas-
tour. Chryst sorowed for the sta-
te of suche simple men / whiche
Chryst is the shepheard, & wold
that none of his flocke shold pe-
rill the, whiche sought with mo-
che paynes and labours þe shepe
whiche was strayed & wandred
away into the hilles, & brought
it agayne to the folde vpon his
owne shoulders / for he, when he
saue þe great multitude of men,
& also considered how they did
nothinge vnder the office of pas-
tours, which then were prestes,
the scribes & pharisees: he was
grieved

Math.
the. 15.

Luke.
the. 15.

Math.
the. 13.

styd and moued with ppyte and
compassyon, because they were
in case lyke shepe that be scatter-
ed abroad and lefte alone, ha-
uynge no pastour or herdesman.
Happy be the people whom Je-
sus both vouchesalue to behold
and loke vpon. His beholdinge
and lokynge vpon, is not ydle or
without profyte. He hath not
wytychnge or noyfull eyes: but
brynnyng helthe and doyng
good through the godly power
of hym. He looked vpon Peter
whiche hadde abused hym, and
forthwith Peter dyd repentaunce.
And when he fyrste looked vpon
Peter, by chaungynge the name
of hym: he betokened y^e he shuld
be stronge and substancyall in
faythe. He behelde & looked vpon

Marke
the. 6.
Math.
the. 9.

Luke.
the. 22.
John.
1st fyist.
Marke
the. 6.

Luke,
the. 6.

h. v.

his

his discyples in the hyll, and the
heuenly doctryne cleued faste in
theyr myndes. what shall we
then do bꝛetherne? Let vs geue
dyligēce, & indeuour our selves,
that we may be shepe/that is to
say, layenge awaye all malyce,
craft, pryde, & wꝛathe/(foꝛ there
is none of these thynges & pro-
perties belongynge to shepe) &
let vs buselye call vpon Iesus,
whiche is moſte good and mer-
cyfull by oure prayers: that he
wyl vouchesalue to turne his
eyes towarde vs, & loke vpon
vs also. He is the good pastour,
he wyl haue compassyon vpon
vs / and other he wyl sende su-
che woꝛkme in to his coꝛne, su-
che as shall be mete/ yf we do be-
lyue that of the loꝛde & owneꝛ of
the

the corne / as we reade in þe gos-
pell of Mathewe, or els he hym
selfe wyll teache vs as Marke
the Euangelyste dothe wyte.
And he began (sayeth he) to tea-
che theym many thynges / and
not onely he dyd teache theym/
but also all that hole myltitude
whiche the tyzanny & cruelty of
the pharyseys dyd suffer to be fa-
myshed & peryshe for lacke of
fode: he dyd fede wth breade in the
desert & wyldernes. And he cea-
seth not euen nowe a dayes also
to teache, yea & to fede also those
his seruauntes, whiche forsa-
kyng the cytyes & townes, wyll
folow hym in to desert & wylder-
nes: he poured downe his spiryt
plente fully vnto his dyscyples
in the olde tyme paste, and the
hande

Math.

the. 9.

Marke

the. 6.

Math.

the. 15.

Notes,
& fyrst.

hande and power of the lord is
nothyng shortned or made lesse
nowe, then it was then / nor the
strength of his spyryte decayeth
or fayleth in þe myndes of good
& godly men. But that we maye
be worthy to receyue his spyryt;
let vs do as the discyples dyd in
the olde tyme, when this ghoſte
was sent vnto theym. Let vs go
vp into an hyghe chābre or loft;
that is to say, lyfte vp our myn-
des farre from the fylthy & vyle
cares of the transitory thynges
of this worlde, let vs agree one
with another, and cōtinue with
one mynde, and one accorde in
prayer, yf we wyll that our de-
sires and prayers be herde and
graunted. Let our sayenges be
all one / let our mynd be al one;
and

and let our purposes and ende-
uours be all one. Let vs as be in
the name of Iesu, & our father
in heuen wyll here vs. But now
a dayes with what Debat, with
what stryues, be þ chrysten peo-
ple all in roze and in confusyon,
& that contynually: There is no
tranquyllitie, quyetnes, oz rest
in any parte. The tempoꝛal and
woꝛldly pꝛinces maken mortal
batayles & conflyctes, one with
another / pea, & the heades and
chefe rulers of the spꝛytnalte
also be wꝛapped and tangled in
the troublefome busynes of war-
res. The comen people full of
deadly hatred one colwarde ano-
ther ruffeth and lyeth together
by the eares. Wherouer the pu-
rtye and perfectnes of the chꝛ-
stian

sten saythe, is many wayes cor-
rupted, the loue & peace of chry-
stian charitie, is broken & pul-
led asunder. I will not now ta-
ke vpon me to iudge & gyue sen-
tence eyther agaynst this patte-
oz that/ but where euer debate &
stryfe is: there y^e deuyl is. no ho-
euer hath sene eyther more cru-
ell, oz els more contynual war-
res & batayles amonges the he-
then & vnochrysten people: then
we do se these certayne yeres a-
monge chrysten men. As for the
causes of y^e warres, I will not
speake of at this tyme. no when
was euer the shyp of the church
so tossed with walues: no hy do
we not sette forth the origi-
nall and principall causes of all
these myschepes: that when we
knowe

knowe þ fountayne of these mys-
chyres, we may the more ease-
ly and the sooner fynde remedy
for theyn. I fynde in the scryp-
ture of the Euangelistes wry-
tynge, that the shyp of the Apo-
stels, was twyse in peryll & ieo-
perdy/ones in the nyghte, when
Jesus was absent, as we reade
in þ. xlii. chapter of Mathewe. the. 14.
The shyp (sayeth he) was tol- chap.
led with waues in the myddes of the see. what metuayle, of Ma-
I pray you is it, that trouble and thew.
oppressiones rysen in þ church
yf Christe be not there present.
As often tymes as the spyrte of
Christ is absent: the spyrte of
the worlde do greuously tolle &
bere the shyp. what metuayle Math.
is it, yf there be no holosome or the. 14.

profytable counsell: where there
is so great darkenes, that they
do not knowe Jesu when he co-
meth, and also be affrayd and a-
mased, iudgynge hym to be some
wycked & noyfull spyryte: and
where yf Jesu dyd not speake
vnto them in y^e voyce that they
knewe, and byd them be of good
comforte, they shuld in a maner
haue dyed for feare. There shall
ye reade that Peter thynketh it
more sure to be with Jesu in the
water, then in the shyppe, being
so in ieopardye. Let vs folowe
the saythe of Peter: & Jesus re-
turnynge by & by into the shyp,
shall allaye all the tempest, and
cause it to cease. Agayne we rea-
de in the. viii. chappter of the sa-
me Euangelyst, that the shyppe
was

was in peryll, when Chryste in of Ma-
debe was pzenerte, but in a de- thew.
pe sleape. For Marke sayeth, þ
his heade was layde vpon a pyl-
lare / and sayeth furthermore,
(and that not for noughte) that
this was done in the pumpe &
hynder parte of the shyppe. Now
thou here what leoperdye it is
that Chryste do slepe. There
arose (sayeth he) a great storme
of wynde, whiche dyd dyspue the
maies in to the shyppe: so that
the shyppe was fylled with wa-
ter, or els (as Mathew telleth)
hpd & couered with the maies.
It is an horrible wynde and by-
tyon, and the desyre of honour/
it is a pestilent and peryllous
wynde, couetousnes, and desyre
of ryches / it is a myscheuous
l.l. wynde,

wynde, the loue of pleasures &
suche other desyres of worldlye
thynges. These wyndes styren
and raylen vp all this trouble/
so that the waves of warre and
stryfe, and discencion do flowe
euen in to the church, and sur-
rounde all. And not the synne
onely, in the whiche the Apost-
les were, is in teperdye by the
reason of these wyndes: but al-
so the other synnes whiche fo-
lowed & accompanied the syn-
nes of Jesu/for Marke sayeth.
And other synnes were with
hym. what meaneth this slepe
of Jesu: woulde god that he sle-
ped not so ofte in the myndes of
the p:lates & pastours/whiche
haue the moste honourable pla-
ce of all the synn/ that is to say,
in the

Marke
m. 4.

in the puppe: where it is mete
and conuenient that the shyp-
master be, to rule and orde the
saine. what meaneth the ppl-
lowe, layde vnder his hed: Is
not this he whiche sayde, The
soul of man hath not wherupon
to lay downe his hed: what is
this to say, hath not wherupon
to lay his hed: forsothe Chryste
had a place, wherin he dyd lod-
ge. And it is not vnyke, but
that he had a bedde vnder hym,
wherupon he dyd slepe. But he
whiche hath nothyng in this
worlde wherin he trusteth & put-
teth his pleasure and confor-
te: but all hole gyueth his dyligēce
and watcheth in study dyscre-
te, & loue of heuenly thynges: He
hath not wheron to rest his hed.

l.ii.

Wh

Pauls
in the. 3.
chapt.
to Titus
mothe.
the. 1.
epistle.

Oh what a soft pillowe is it to
the ambycious man, the great
honoure whiche at the last he
hath obtained & gotten: either
by lausful meanes, or vnlausfully
by hoke or croke (as they saye).
what a pleasaunte pillowe is
it to hym that is couetous, & set-
teth by cythes: his substance at
home gayly well encreased and
stablyshed: All they whiche vse
and occupye theyr office so, that
they rule not to theyr owne ho-
nour or aduauntage: but to the
honour of god & welthe of theyr
subiectes: they whiche consyde-
ren, y^e a bysshopryche is a worke
and a busy labour/ not a regne
or a kyngdome: these men haue
not a pillowe, whiche may pro-
uoke them to slepe: but rather a
calle

ratte or a clapper, whiche wyl
not suffer any slepe to overcome
theym. Nowe we se some men
so pleased and deliyted, yea I
hadde almoste sayd, so Drunken
with worldly prosperitie: that
they seme not to slepe vpon a
pyllowe, but vpon the Man-
dragore, (as it is sayd in the pro-
uerbe). No without doubt, hereof
is caused all this peryllous tem-
pest and trouble in the worlde:
because Christ both slepe in vs.
But in this so great ieopardy, whi-
che belongeth vnto vs all: what
counseyll, say you betherne for
the shepe maysters, be wonte to
receyue & here any manes coun-
seyll, who soeuer he be, in great
dangerous tēpestes & stormes.
From whence shulde we take
counseyll,

l.iii.

counseyll,

cōsepll, rather then of the gos-
pelle. Let vs not truste vnto our
owne wittes or strengthe, but
mystrustynge our owne power
and myght, let vs call and crye
vpon Iesu, let vs continually
sounge and make noyse in his
eares, let vs plucke vpon hym,
vntyll he do awake / for vnder
this maner and fashon, he may
and also conceytesth and loueth
to be wakened. Lette vs saie to
hym with a lamentable voyce:
Marke **the. 4.** Mayster, doste not thou care yt
we do perishe: let vs saie with
Math. **the. 8.** sure hope & trust, Mayster saue
vs, we perishe. He, as he is gen-
tyll & easy to be entreated, wyl
here his seruantes / and with
his spyrte, shall sodenly allay
all this tempest, which was ray-
sed by

sed by the sprypte of this world.
He shall saye to the wynde, be
in rest. He shall saye to the see,
be still, and make no moze noy-
se. what folowed? The wynde
ceased, and there was made a
great tranquyllytie & caulnes.
As longe as þe shyp of the chur-
che is tolled euen as þe wyndes
lyst to blowe: surely, it is i great
leperdy. And yf it fortune at
any tyme that there be caulnes
and quyetnesse, it dothe conty-
nue but shorxe space, & sodayn-
ly a wynde ryseth in some other
quarter, and renueth the stozme
agayne. yf the southe wynde of
couetousnes do reste for a sea-
son: then ryseth þe north wynde
of pryde / yf the weste wynde of
pleasures be still, then ryseth þe

Marke
the. 4.

552 B

i. lill. lowde

lowde & boystous north wynde
of wrothe & angre. yf I haue ge
ten this thyng or that thyng;
for þ which I dyd styue befo
re: anone another thyng is of
frecd vnto me, wherfore I must
begyn a newe styfe, & that also
in a more cruell styfe/ for these
worldly despyes haue none end.
These wyndes can not be alayd
excepte that Iesus do rebuke &
threaten them. Let vs therfore
all togyther in comen, prouyde
for the tranquyltye and quyet
nes of chrystenhede. Let vs eu
ery man lay asyde our owne p
uate affectyons and despyes &
with myndes agreyng & accor
dyng all togyther, consydre & re
garde what thynges be mete &
seemely for all those which be of
a chry

a chryſten mynde & pꝛofeſſion.
Let the people diſpoſe them ſelf
vnto the ſtudy & exerceiſe of true
holynes; and with agreeyng and
feruent deſyre and pꝛayer, call
vpon Jeſu chryſte, beſeechyng
hym, þ he wyl turne þ myn-
des of great pꝛynces, vnto the pur-
poſe and counſels of peace.
And the rulers, moſte ſpecially
of the church: let them ſo or-
der the manner of theyꝝ counſels
and purpoſes, that with a cleane
& a ſafeyfull conſcience, they go
about none other thyng, then
that by faythe, charytye, vertu-
ous lyuynge, conſorde, and by
the deſpyſynge of worldly thyng-
es, and looe of heuenly thyng-
es, Chryſte maye reygne, glo-
ryſſe, and rule very brode. For
ſo onely,

so onelpe, and none other waye.
they shall be great, and noble
prynces & rulers, in very dede,
yf theyr auctoryte do seruyce hit
to the honour of Chryste, and to
the profet of the chrysten flocke.
And so, on the other syde shall
the people be happye & in good
case: yf they be obedyent vnto
suche prynces and rulers, as hit
to Chryste hym selfe. For els,
yf we contynue and holde on by
conflyctes and batayles amon-
ges our owne selues, to appar-
te and dymynyshe our myghte
& strengthe: it is reoperty, lest
god, beyng dyspleased with our
synnes, do sende amonge vs
some Nabugodonosor, whiche
by more sharpe & paynfull reme-
dyes & medycynes, maye teache
vs to

Regā.

14.

vs to be wyse, of a better maner
and fashon. yf we be ioyned to-
gyther by concord, and agre-
ment: god wyll defende vs / but
yf that we be departed in sondre
by debate & stryfe: our enemyes
wyll set noughte by vs. There
shall neuer be sure agrement, yf
euery man wyll styffely defende
& maynteyne his owne ryght wth
tothe & napele. Noz yet shall euer
be any stedfastte or longe peace:
except it be gylwed & made faste
by true and substācyall wayes.
That thyng can not contynue,
whiche is done and broughte to
passe with thretenyng & feare.
That thyng can not be fyrm &
stable, which is wrought by the
subtyll polycy, and crafty & cro-
ked conueyaunce & counseils of
men.

Bar
ruch.
the. 8.

zech. 14

men. Excepte god be present at
all out purposes, counseils, & de
uyfes, all though the myschyes
be holden downe & stopped for
a season: yet neuertheles with
in shorte tyme after, it shal brast
forth agayne to y greater hur
te of the worlde.

Farewell good reder, These
thynges I haue put vnto my
booke, because the prynter co
playned, that ones I so
dyd, certayne pagynes
and leaues wolde be
boyde/whiche I
thought not to
fyll with star
ke tryfles,
haupng
no maner of
profet at all in them.

At Basyle/

the nexte day after the Idus
of January, in the yere of
our lord a thousande,
fyue hundredeth, and
two and twenty.

**Here endeth the moſte frute-
full exhortacyon, made by the
moſte famous learned man,
doctour Erasmus/ which
exhortacyon, he ſpied
before his Para-
phraſis in to
Mathewe.**



Imprynted

by me Robert wyer, dwel-
lyng in saynt Martyns
paryshe, in the bys-
shoppe of Noz-
wytche ren-
tes.

1541 MAY 52

Cum priui-
legio Re-
gali.



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ROBERT & WYER

